

Cacoethes
Leaden Legacy:

O R

His Schoole of ill manners.

Wherein it is fainedly supposed that
Cacoethes being ready to die, did be-
queath this Leaden Legacy of Counsell
to his two sons, *Slovanio* and *Nerebee-
good*, instructing them in many points
of slovany and ill husbandry:

But it is really intended, that others should
follow that which is contrary to his In-
structi ons, and learne by these points of slovany
and ill husbandry, how to avoid all ill Manners.

Cuius contrarium verum est.

Here many ill points delivered be,
But thou must learne the contraries
For what is bidden to be done,
Thou must learne hereby to shun.



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CACOETHES
Leaden-Legacie:
OR
His Schoole of ill Manners.

In the Isle of Man there linned sometimes one Cacothes, who was a very slovenly fellow that never dreameit of any god manners, and he was so delighted in ill behauiour & vicious courses, that custome not onely begot in him habit of rudenesse, but also a kind of desire to infuse his clownish qualities into others, so that hee had almost corrupted and viciated the whole Country, by endorsering them in such slovenly condicions, and heathen principles, that hee had almost converted their understandings into mere ignorance, and made their language such a dunstable kind of Dialect, but if horses had reason, they would converse in a smother manner of speech. Having thus introduc'd a rude Barbarisme & unciuill maner of behauiour, carriage, posture, and speech in the remotest parts of this Land, at last Schooles of god nature, and Education being erected, bee

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grew odious and hatesfull unto all men,
except it were some that did affect his
company: whereupon Cacoethes percei-
uing that men began to detect his evill
documents, he fel sick of a feuer & chich,
so that hee thought hee shold haue dyed
immediately: whereupon he finding him-
selfe very weake, he called his two sonnes
vnto him, namely Slovanio & Nerebeegood:
And after they were come to his bedchamber,
Cacoethes, who had got an ill custome in
speach, as ill as hee had done in all things
els, began first to cough, and then to staw-
mer, and snusse out these following rati-
ments or Instructions to his two sonnes:
My sonnes laves he I Slovanio and Nere-
beegood, I loue you both with equall affec-
tion, and now finding that death wil take
me from you, I cannot leaue you by Will
any great store of Lands, or money, for
though I w^tis all my life tyme much ad-
dicted to concousaesse, yet I delighted in
many euill vices, as drinking, drabbing,
diceing, and indeed quid non? or what not.
And these kept me poore as they will doe
others that accustome themselues thereto:
I will therefore to expresse my fa-
therly affection vnto you, leaue you som
Instructions for your carriage and beha-
viour, which you shall find to be very god
Rules for the learning of ill maners, and
will inform you how you may carry your
selues

of ill manners.

selues in al compaines so indiscretly,rashly, vitiously, and rudely, that you may gaine discredit wheresoever you come; and reape dishonour thereby; and so laying his hand on Slovanio's head (who was a pretty young boy of some fire and fixt ry yeares of age) he began thus:

Slovanio, because I intend to instruct thee thoroughly in the Art of ill manners, which is a kind of rude and vicious behaviour gotten by many frequent actions, whereby men obtaine an ill report for rudenesse, wickednesse, and incivilitie; I would haue thee therefore to remeniber this definition, and to know that ill manners is the summum malum, or the chiese unhappines of mans life, as Philosophers say: now to the end that thou maist carry thy selfe in as bad a maner as thy father hath done before the, I will first let thee understand that my name which is Cacoches, doth signific Enill enstome; and I doubt not but thou Slovanio, wilt follow thy Fathers steps, and follow these my last admonitions:

First therefore (Don Slovanio) when thou walkest in a morning, be sure to stretch thy selfe, and it will be a point of very good manners, to let two or three crackers flye backwards, and so having wallow'd out of thy bed as a hog doth out of his straw, neuer fling by thy bedcloaths

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over thy boulster, but presently runne and make water in the chimney, and if it be winter time hauing got on thy breeches, and slipt on thy shwes, take thy Doublet and all thy Apparell, and runne downe presently to the fire side, and sit there scratching thy breech and thy legs for an houre or two: afterward hauing got on thy Doublet and thy Band, run presently to the cupboard, and before you hane wash your hands be sure to break your fast, that so you may obserue that old rule of good manners:

It is good manners so soone as you are up, To have your head in the Cupboard, and your nose in the cup.

After this you may dresse your selfe a little moze, but be sure that your band be neither tyed nor pind, let your garters hang about your heales, and your hose in like manner: let your points be untrust, that the World may say you are no Pre-cisan that doe stand vpon Points: also let your Doublet be unbutton'd, your shirt hanging out of your breeches behind, and neuer brush your cloathes, and let your shwes be unty'd, and let all your cloathes in generall hang so losely and slouenly on you as you can devise, for then they will say you doe not loue pride nor hardes-nesse, which is a commendation the clean contrary way. And when you haue drest your

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your selfe in this slovenly manner, then you may spend the time from nine vntill none in eating, and getting your Break-
fast, and if you haue a melle of milke or
any other liquid meat, as Pottage and the
like, I would haue you to cram your dish
full of bread, & afterwards to take it with
your fingers, and never vse any spōne at
all, or if you do, be sure to beslabber all the
skirts of your Doublet, so; that also is a
point of very godmanners, and after you
haue done, fling the dish and spōne into
some corner, and nener wipe your mouth,
so; it is a very comly sight to haue a grea-
zy paire of lips. Afterward as soone as dinn-
er is ready and set on the Board, be sure
to sit downe p̄esently, and never stay to
giue place to thy betters, so; that is but
idle ceremony: no; looke to be invited, no;
contend in curtesy about priority of place,
but straightway clap downe thy selfe at
any part of the Table, and having spred
thy Napkin on thy lap, let it fall downe
pesently between thy legs, and be sure to
tread it vnder thy feet: after, thou maſt
leane vpon thy elbowes so; that also is a
point of very god manners: and then if
the meat be not yet serued in, thou maſt
whistle or drumme with thy haels against
the Table, or laynd thine haels vnder
on thou ſittest.

But as ſoone as meat is brought in, re-
member

Cacciethis schole

member this saying, Hoc age : that is, fall
to thy busynesse very seriously, and never
look vp from whence it comes, nor cole
thy meat with a Grace as long as a pray-
er but first load thy trencher, and yet be
sure to take thy share out of the common
stock of the dish: and sometimes to grab
thy meat will save thon the labour of cut-
ting it, and if there be any dish that hath
sauce appertaining to it, thou mayst wash
thy fingers in it knuckle dype at least,
and then wipe them cleane with putting
them in thy mouth, and all the while thou
mayst feed with such an andible loue
champing of thy meat, as if a hogge were
eating wash over his trough. If thou hast
a custard before thee clap not in thy spoons
over hastyly, but first having made an as-
say in what degrēe of heat it is, thou maist
afterwards thrust thy spone into the bot-
tome, and fill thy mouth so full, that thou
canst hardly swallow it. and be sure to
drop some upon thy hand, and when thou
drinkest it is a point of god manners to
dyntke vp all in the cup, and afterward to
blow like a horse that hath a crackt
winde.

If there be any principall dish that is
set vpon with a kind of reservation, and
very sparingly, as if they intended that it
should come often to the table, doe not
then spars it but fall to it, but ill thou hast

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spoyld the fashion of it, so that instead of being a continuall standing service, it may now fall after thou hast done with it) to the Seruicingmen, for the hungry belly bath no modesty: Venter non habet aures: that is, the belly cares not for praise or dispraise, so it may be filled. After this, when thou findest that thy belly is suffici- ently ballanced with good cheere, then thou mayst rise up blantly from this des- sions, having condemnred a god part of the god cheere into the prison of thy dirty malte, and then as soon as thou art risen, I would advise thee instead of comple- meating with the rest of the company, to fall fast aslape and to snoaze aloud until thou art wakened, and afterward if it be at a strangers house, thou mayst goe away abruptly, and tell the Waiter of the feast or Dinner that you will give him thanks for your god cheere at your next com- ming.

Thus the other guests being delinered from thy company, they will praise the the cleane contrary way for thy rude- nesse and tacitility, which are the two points wherein I would desire to instruct thee.

Now being gotten home you may take a kind of a nap on a bench, or in the chim- ney corner, and if you smut and dirty your cloathes it is the better: and if at any time

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you haue occasion to blow your nose, you may doe it on the ground, and wipe your nose on your slæue, and never wash your hands or face, nor pare your navles, but when you sit let one hand be still in your Codpiece, which you may vse as a Curiscombe to tame the itching of your flesh: and when you scratch, doe it soundly, vntill the blood begin to syring forth, as if you were currying of some tann'd hide: and when you spet forth any rawe crude steams, never tread it out with your foot, but let it lye to turn the queazy stomachs of those that behold it: and when you put out a candle, be sure to extinguish it in such a manner that it may stinke all over the house, and when thou art set vpon thy taple, never rise vp to giue place to thy betters, but keape thy seat, and if any one speake to thee, never moue thy hat, or complement with him, but nod thy head, and vse some other clownish action. and try I am glad to see thee well with all my hart: and so take him by the hand, and shake him by it as if you were going to wrestle with him; and after you haue took him by the paw, looke full in his face, and haning laugh'd out some other rude phrase tell him you cannot stay, and so bid him farewell.

And then you may walke forward as if your hipps were out of toynt, with your hands,

of ill manners.

hands in your pockets, and your Cloake vider your arme, or els you may make a hanger on of it while one end hangs vpon thy shoulder, and the other end swépes the ground; and so thou maist walke on gaping at every thing thou seest in the street. And when thou makest Urine, be sure to sprinkle thy bræches before, that they may be suitable to the greazy skirts of thy Doublet.

When thou talkest or conuersest with any man, be sure to contradict him in his speech, or anticipate his discourse by taking it out of his mouth: and when any one is talking to thee thou mayst neglect his speech, and hearken unto him as Midas did to Apollo, with a paire of ignorant listening ears, and then at last cry, Ha, what said you? And when thou dost answer him doe it in such a clownish manner, that all the World may see thou hast beene trained vp in the Schoole of ill manners.

If thou commest into a roome among Gallants and Gentlewomen, be sure to take the Gentlewomen about the neck, and kisse them till their soft lippes cry twang: and afterward take them by the hand, and squeeze them by it, as if thou wert going to wrastle a fall with Corineus or Gogmagog: And then clap them on the Cheekes, and embrase them with both thy

Cacoëthes his school

thy armes, as if thou wert about to fadome
an oak: when talke very impudently, and
without all sense or reason: and if thou
breakest a test, be sure to laugh at it thy
selfe, asking the company if it be not a
good one: and so enforce them to applaud
it.

If you be compell'd to dance, you may
vestir your stumps, and fling your legs
abroad, as if you were dancing about a
May-pole: and then lay a concluding hilt
upon her tups (with whom you haue dan-
ced) in such a violent manner, that the
sound may be heard platiuely: so that none
can lay the sealing of it to your charge.
And if you weare a Rapiere, be sure to
trouble all the company with the ill ma-
naging of it, and hit those ere next you
with the Chape or end of your Scabbard.
And when you take your leave, take off
your Hat with both hanves, and make a
scrapping congit and so depart. And when
you are gone, and haue playd your part
as well as the Hobby horse in a Morris
Dance, you wouldest not, nor cannot ima-
gine how the company will collaud and
praise you.

When you d'like to any ale, be sure
to thrust the cup in his face, and then cry,
Here's to you and never leave any drak
that he may pledge you. And if there be a
drak remaining in the cup, sling it ouer
your

of ill manners.

your shoulder: and after you haue dranke; wipe your mouth on your sleeve, and suck in your breath, as if you were supping Pottage.

When you goe to the officious house, which is so named from the valiant Grecian Her Ajax, you need not carry a ip paper with you for necessary vses: for if your shiet chance to be givēd with that leafe geld, it will save scape, and kepe it from being foſcited to the Landreſſe.

When you dresse your ſeife in a morning, be ſure that you doe never combe your head, but let your haire be full of ſint and feathers: for to comb it ſmooth is but a token or euident ſigne of a ſpruce Corecymbe; Thereforſe let thy hayre be rugged and entangled, and neuer pare thy noyſe, but keepe them at a good length, that they may ſerve to ſcratch withall, and to allay the itching of thy body, while thou doſt claw it as if thou werſt ſcraping trenchers: Neither be a hained to ſcratch thy brach before any one; for that is a point of very good manners: as alſo to eacute, and let the wind ouer of thy boleſis with a loud report; or if it proue a liuid vocall it is ſo much the better; for then every one will applaud thee with laughing at thee, and thou ſhalt make thy enemies run away from thee, while they shall not be able to endure the terrible breath.

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breath of thy body. If at any time thou
lyest with a Bedfellow, see that thou set
thy Elbowes iust in his back and shrinke
vp thy knaes to thy mouth, and be sure to
pluck all the cloathes from him: and last
ly, when thou fallest asleepe, thou mayst
swoare profoundly, and draw thy breath
in such a strange loud manner, that it may
hinder the quiet rest of thy Bedfellow,
when he is heauie and disposed to sleepe;
and if he iogge ther in hope to make thy
breath more gently, thou mayst turne
about, and grunt like a hogge: and so ha-
ving stretcht thy selfe, and given an ob-
streperous cracke backwards, thou maist
fall to snorting againe.

Let thy cloathes be never brusht, and
never weare a girdle, although it be an
old prouerbe, *Male cinctus, male sanctus,* un-
girt, unblest, but let thy shirt hang out at
thy wretches, while thy shooes are vny'd, and
neuer made cleane, but so durtie that they
doe soule every place where thou com-
mest.

When thou sittest by the fire side, if it
be in the Winter time, I would not ad-
uise thee soocu assidere that is, to sit upright
by the fire side in a chayre or on a stoele,
but take rather two or thre stooles, and
lay a cushion vpon one of them as a Pil-
low for thy head, and stretch thy selfe out
at length vpon the other stooles, and so
asster

of ill manners.

After a while, when the comfortable warmth of the fire doth enuite thee to sleepe, thou mayst take a nap vntill it be bed-time.

And here I cannot chuse but commend that custome, which is vsed by the people of Lubberland, who assone as they haue suppt, doe presently after supper lie all along vpon Matts by the fire side, & greate their bellies lest they shoulde breake after they haue fill'd them so full of supper. At last when thou art inak'd, and told that it is bed-time, I would haue thee to draw one of the stoles close to the fire side, and so hauing spread thy knes abroad, and couer'd all the fire with sitting ouer it, thou mayst vbutton thy Doublet, and fall to scratching thy brest, and thy legs, and so sit burning of thy shinnes ouer the fire side, vntill at last the candle hauing a long time (like a sleepie Watch-man) winckt in the socket of the Candlestick, at length, or for want of length goes out and leaues a most abominable perfume behind it: at last, when the Kitchin-maid grows very angry and cholericke, because by your long sitting vp you doe hinder her from washing her dishes, you may then out of a drouzie forgetfullnesse let your girdle and garters fall downe by the fire side, and lie there all night: and so at length when the Cocks do call vpon the

Cacoëthes his Schoole

to reade to thy Touch, thou maist gge
tumbling awaie and crepe vp staires: and
if it be summer time, thou maist cast thy
selfe vpon thy bed, and lie in thy clothes
all night: or else when thou hast set scrub-
bing thy selfe in thy shirt a good while,
thou maist get in betwene the blankets
and the sheets, and so fall alcole before
thou canst say thy prayvers.

Whene thou risest the next day thou
maist doe as aforesaid: name in, assone as
thou canst get thy Doublet and Byches
on, runne downe to the fire side, and bee
sure that thou obserue these rules which
I haue giuen thee: the like whereunto
thou haft not fnd in Euphues golden Le-
gacy, or any Father's Legacy whatsoeuer.
And so much shal suffice (sonne Slovanio)
for thy Iustificacion: and so remouing his
hand from Slovanio's head, he laid it vpon
Nerebeegood, and began to speake in this
manner:

Sonne Nerebeegood, (assone as thy
father Cacoëthes is dead,) I would haue
thee to shew a kind of dissembling soþrow
at my Funerall: but assone as I am laid
in my grane, thou maist get thy selfe
good cloathes, and begin to grow a prodi-
gall young man: be sure to run in debt with
Hatters, Taylers, Mintners, and the
like: and if thou frequent light houses, it
will be a credit to thy name, Scorne the
society

of ill manners.

Societie of wise and honest men, and conuerse with none, but the dregges and baser sort of people: When thou tellest a storie, let it be more than halfe false; for to tell truth doth become children and sooles. according to that Epigram which I remember to this purpose:

*Anglica veridicos dicunt Proverbia stultos.
Ergo Anglis, verum dicere, stultitia.*

The English Proverbe saith, that truth by fooles is onely told.

And so by this meanes being accounted a common liar, thou shalt never be belieued, which is a great commendations the cleane contrarie way. Moreover in company be alwaies quarrelsome, and talke boldly before thy betters, and be sure to forsake thy friend when he growes behind hand in the world, so: as Ovid saith,

Natus ad. turrij. s. i. u. amicis opes.

No man will goe to visit him.
Whose estate doth to decay begin.

And besides, be sure to scoffe at another behind his back, and flatter him before his face: and sometimes to be dranke and full out, and quarrell, and sling pots and pipes against

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against the walls, and to use no other speech but base ribaldrie, and obscene bawdie language are all very comely and Gentlemanlike qualities the cleane contrary way.

When thou seest a pore man whose cloathes is decay'd, rather laugh at him than pity his wants: And to frequent Ordinaryes to play, to dice, to drab, and to drinke away thy monie, to spend thy time in Alehouses, Tauernes, Bowling allies, Brothell houses, to sit vp late drinking ouernight, to lie in bed next day, to borrow money and never pay it, to make promises and never performe them, are all very good conditions the cleane contrary way. And because I find my breath begin to grow short, and that my Houre glasse is run, I will divide my following instructions into twelve points.

1. Love no man but as farre as thy Purse doth perswade thee, and care not a rush for an honest pore man, but keepe company with Spendthifis, and let Scattergods be your most entice sciends.

2. The second point is a silken one, as the former was a cruell one. This silken point is to be a cunning Flatterer, whiche is a great commendations the clean contrary way.

3. The third point is knotted in the middle,

of ill manners.

middle, and that is, when you haue broake your selfe by vicious courses, you must learne how by cunning tricks to tie your selfe together againe.

4. The fourth point is a leather point, that is, when with a plaine shew of prestened honestie, thou canst gull those that trust thee: soz this is a commendation the cleane contrarie way.

5. The fift point is weau'd of divers colour'd silkes: that is, I would haue thee use such a medley of humours and never a good one, that it may be like a wouen point, and serue to tie the world and thee together in such a maner, that thou maist make a scote of others, and a knane of thy selfe.

6. The sixt point is made in the forme of promise, and tagg'd with bowes and sashes at either end: I would haue thee to make vse of this point only to deceiue young maides: soz I would haue it ty'd upon a running fast and loose knot: so that when thou listest thou maist breake this running knot of loue, and be loose againe.

7. The seuenth point is a round point, when a man goes roundlie and through stetch about his busynesse: I would haue thee therefore striue how to circumuent thy friend, and him that reposest trust in thee; and so thou shalt never be counted a square dealer.

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8. The eight point is a long point: thou
maist vse this point when thou intendest
to studie Aristotle's Politicks: for there be
tedious long points, from whome Machiavell
borrowes his points, and sets them forth
in a new fasshion.

9. The ninth point is worn out in the
midst: that is, take heed of marrying a
widow, and never follow vertue which
consists in keeping the middle way in our
actions, for this is a point as bad as any
of the rest in the dozen, and will serue
(some Nerebeegood) to tie vp thy loose
life.

10. The tenth point is a loose ranell'd
point; and that is ill husbandrie; which I
would haue thee to follow: for ill Husban-
dry is a point that deserues commenda-
tions the cleane contrary way.

11. The eleventh point is a short point,
as gaining and surevship; for these are
two points which I would haue thee to
use; so: they are two main strong points,
that many times tie a man fast in prison,
and yet a man is vndone by tying them,
and being thus ty'd.

12. The twelfth point is a thred point,
that is a point compass'd and weau'd of
common bulgar bad actions, and tagg'd
with blaste taggs of impudence. I would
haue thee to vse this point most common-
ly, so: it is made of divers threds of conse-
dealing,

of ill manners.

dealing, and yet it is very serviceable in
wearing in the world. And these are my
twelue points which I know are starkē
naught, but yet they will serue thee my
sonne Nerebeegood to trusse vp thy loose
life withall; as for thy brother Slovanio, I
would haue him to stand vpon no points
at all; but to addit himselfe to all kind of
Slovanlinesse, that so when the world dis-
cerneth how ill both your bad qualitieſ
doe become you, they may learn from thee
Slovanio to be active and stirring about
their businesſe, and to geſ handsomely and
heavily in their apparell, when they per-
ceiue how thou (Slovanio) art croſt and
derided for thy lazinesſe and slovanlinesſe,
which are the two chiefc matters where-
in I vnderooke to instruct thee. And also
when the world doth perceiue unto what
misery and disgrace my Precepts hath
brought thee (my sonne Nerebeegood) and
dee discerne how thy prodigallitie doth occaſion
thy penury, and that thou hast cast
away thy ſelfe, (as they ſay by following
my counſell) then Youngmen and all o-
thers that shall reade these my Inſtruc-
tions or Doctimenti concerning ill man-
ners, will discerne my ſcope and purpoſe
therein, which is that none elſe may be
ſouens but onely thou Slovanio, nor none
live a wicked prodigall life but onely thou
Nerebeegood; but that others may follow
that

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that which is contrary to my Instructions, and so hate Vice, Slouenry, & Prodigality, and loue Vertue: which I doe not commend vnto you my two sonnes, for I know Naturam surca expellas, &c. That is, Slovanio will alwaies be a slouen, and thou Nerebeegood wilt never be god: But others may learne by the contrary way to avoid both Slouenry and Impiety.

So Cacoëthes made an end both of his speach and life, and so this discourse is at an end.

F I N I S.



wantoneſſe.

Characteſſe of

of Ardeſſe.

Pride

Poisoned
ſpiriſſe